THE STARR-PROPHET ANATOMIZ'D & DISSECTED:

OR,

JUDICIAL ASTROLOGIE,

AND THE

ASTRO-MANCERS,

With their Mago-Romantical, Mago-Physical, and Mago-Diabolical *Divinations* of the future Events of Secular Affairs, exploded by the sacred Scripture and force of Reason, though admir'd by their (superstitiously bewitch'd) Quærents, as the Oracles of *Fate*, Privy-Councellors of the *Starrs*, and Secretaries of *Divinitie*.

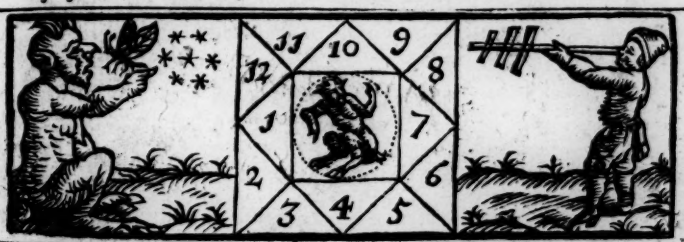
Together with a plain denudation and detection of

Some of those *sophisticating* Fallacies, and *æquivocating* Ambiguities, which the *Fortune-tellers*, (like unto their Father, the Devil of *Delphos*) impose (as their Answer and certain Judgment) upon their Consulters. Perspicuously evincing; as well the Idolatrous impiety, vanity, and falsity of *Natalitial* Prognostications, and of their *Wizzardly* Fore-deemings, upon the Decumbiture of the Sick; as the Superstitious prophaneness, and abomination of both; *viz.* of the *Wizzards*, and their credulous Consulters.

Tollitur quod maximè inter Deos atque homines differt, si homines quoque res omnes futuras præsciverint. Favorinus.

Vide, *Deut.* 18. 9,10,11,12,13,14,15. *Isa.* 44. 25. 2 *Kings* 1. 2,3,4,16,17.

By *J. S.* a Lover of all laudable Arts and Sciences.



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THe Starr-Prophet or Aſtrological Diviner *poſed and puzzled with ſeveral Quæries, reſulting chiefly from theſe heads*, viz.

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Divers pertinent and remarkable occurrences, collected out of credible Hiſtory and Story.

A brief home-word unto the Judiciary Aſtrologers, and their Conſulters, or Quærents; with wholeſome Advice to them both.

THE

THE STARR-PROPHET

Anatomiz'd, and Diſſected.

A Quack-Aſs-trologer is a Gypſy of the upper form, a Wizzard unfledg'd, Doctor *Fauſtus* in Swadling Clouts, the Fagg end of a Sooth-ſayer, or the Cubb of a Conjurer, not lick'd into perfection; one that hath heard of the *Black Art*, and his fingers itch to be dabling in't; but (wanting courage to meet the Devil at a perſonal Treaty) contents himſelf to deal with him obliquely by way of a Cheat, rather than by the direct negotiation of a *Familiar*; A three penny Prophet, that undertakes the telling other Folks fortunes, meerly to ſupply the pinching neceſſities of his own; whoſe ſtock of Learning lies all in Reverſion, his knowledge being only of *Futurity*; for he underſtands neither things paſt, nor preſent, but (as Owls ſee beſt in the Dark) kens to an hairs breadth things to come: He perſwades you that he can picklock the Secrets of the Deſtinies; but is in truth a paltry *Hocus*, whoſe Juggling Box is a Scheam, Planets, Houſes, and Aſpects; his ſeveral Properties and his whole Art, but a well-contriv'd faculty, or *Legerdemain* to rook and baffle inquiſitive and credulous Fools of their Mony.

He was begot (like *Merlin*) by an *Incubus* on a *Lapland* Witch, (whence he can with leſs difficulty reſolve any Queſtion

Queſtion than, who was his proper Father.) The eldeſt of the *Sibyls* plaid the Mid-wife to this Moon-Calf, and Dame *Shipton* (his Dry-Nurſe) fed him with *May*-Dew and Papp of *Triſmegiſtus*, rock'd him to ſleep with a Whirlwinde, lullaby'd him with the ſtill Muſick of the Sphears, and wrapt him up in the Zodiack for want of Swadling Clouts. Some fancy the *Egyptians* and *Chaldeans* of the Eaſt Countries (thoſe Bell-weathers of Superſtition) were mainly invited to Sydereal Studies by the plain and Champaign Scituation of their Countries. Who knows not but our Aſtrologers lofty Education might firſt ſet him a gog for Starr-gazing; who ſitting many years on his Throne, like an Eaſtern Monarch; (for ſpight of his Doctorſhip he is originaly a Knight of the Croſs-legg'd Order) in a Garret, four Stories high, had the better opportunity to contemplate the Cœleſtial Bodies, and ſearch out the meaning of the Starrs reſpective twinklings? His groundleſs Gueſſes he calls Reſolves, and compels the Starrs (like Knights of the Poſt) to depoſe things, they know no more, than the Man in the Moon; as if Heaven were acceſſary to all the Cheating Tricks that Hell inſpires him with: He is a punctual Time-ſerver, even to a Minute, and when he is moſt buſily employed, without Queſtion, does nothing. I do yet remember to have read in a Claſſick Author (of very good Intelligence) a fair Account of an Aſtrologazers Original, as follows, to wit;

A little giddy Houſewife, Dame *Vanity*, ſtole into the bedd of a wild Youth, called, Sir *Curioſity*; and by them both was begotten a Many-fac'd Elf, called *Magick*: and fearing leſt the Lady *Truth*, ſhould cauſe this poor Elf to be ſtrangl'd (for a Monſter) as ſoon as it was born; this Elfs two Guardians or Suretyes, Grandſire *Impudence* and Grandam *Superſtition*, having lapt it up in the Mantle

of

of an old Crone, called *Difficulty*, and her waiting Puzzle (nam'd) *Jill Hardtriſle* attending upon it, they committed it to Nurſe unto a Prodigious Hagg, who carried it up and down to the blind houſes of Gaffer *Ignorance* and Gammer *Folly*; in whoſe Families the Elf hath lurked ever ſince, entertained only by a Fond Goſſip called * *Superſtitious Credulity*: where it ſtill keeps in (like an Owl) all the day time of Truth and Peace; never daring to peep abroad, but in the Twilight of Ignorance, Superſtition, and Diſtraction.

Aſtrologie of old was no more than *Aſtronomie*, an Ingenious and Laudable Science, leading a man to the knowledge of that which may be known and ought to be ſtudied, *viz.* the Greatneſs and Wiſdom of God, manifeſted in His works: But *Aſtrologie* (as the word is now commonly uſed) is * περίεργον and * ψευδώνυμος γνῶσις, Science, (falſly ſo called) teaching men vainly to pry into that, which neither can be known, nor ought to be ſought after, *viz.* Contingencies to come, which belong only unto God to know and reveal: The Lord ſaith in the 41th of *Iſa.* and 23th verſe: *Tell the things that are to come, that we may know that ye are Gods;* Nor is it Sacred Writ (alone) that declares the præcognition of future Events to be the Prerogative of God Almighty; But even the Heathens generally acknowledg'd it; as

Prudens futuri temporis
exitum Caliginoſa
nocte premit Deus, &c. Horat.

Aſtrologie is twofold, *viz. Meteorological*, and *Genethliacal*: By the former they pretend to prognoſticate of the Winde, Weather, *&c.* though altogether ignorant, which way the Winde will liſt to blow; By the ſecond they vainly

* *Judicial Aſtrologie, as it was not at firſt propagated; ſo can it not now be ſupported or maintained, without the Concurrence of Superſtitious Credulity; and that in no ſmall proportion.*

* *Acts 19. 19. Curious Art.*
* *1 Tim. 6. 20. Science, (falſe ſo called.)*

vainly pretend to know and prænunciate future Events and fortuitous Contingencies of all humane Affairs, and to tell mens Fortunes by the Positions of the Starrs, at the Quærents Nativity.

Divers Quæries proposed unto the Astro-mancers, detecting many of their præposterous Absurdities, and superstitious Solæcisms, and evincing them to be quite contrary to Reason, and the whole Course of Nature, &c.

1 *Querie.* Wherefore the Starrs Influences should make more impression upon the Childe at the moment of its Nativity, than at any time before, whilst, in the Womb?

2 *Quer.* If Mynes in the Earth are not hidden from the Influences of the Starrs (as the Astrologers (themselves) generally hold) how it comes to pass, That the Childe (in the Mothers Belly) is beyond the reach of the Starrs influences?

3 *Quer.* If the Asterisms and Starrie Configurations have such influence and irresistible operation upon the Sonns of Men in their Nativity's, (as the Astro-mancers suggest) why it may not be rational to think, That the Starrs are more powerfully influential in the Childes first Conception, the matter then being fluid, and more apt to receive impression, than when the Childe is shaped, and the Temper, more confirmed?

4 *Quer.* What natural Reason can the Starr-gazers render, why the Starrs should be more notable for influentialy operating and efficaciously inclining at the point of the parturition or birth; and not rather, in the

the Generation, Conception, Formation, Animation, (beſides the whole courſe of Life and Converſation) ſince not in that, but in theſe, is the great operation of the vital Spirits; the diſpoſition, mixture, and temper of the Elements; the compoſition, union, and perfection of the whole? Will they have their Planets to reſpect more an extrinſecal Act, than the intrinſecal; more, an acoidental, than the eſſential and ſubſtantial; more, a leſs principal, than the more principal Acts? And whether the formative power of Nature (as they call it) concurs moſt with the influences of the Starrs, or with the Seed of Generation? And whether the firſt, and greateſt Cauſe of Tempers, ſhould not be moſt and firſt had in regard and obſerved, as the firſt and greateſt Cauſe of manners?

5 *Quer.* In as much as the Starrs move with ſo ſwift and rapid motion continually, and every point or moment of time makes an immenſe alteration in the Heavens, and every point of alteration is of moment to alter the Conſtellation, and the leaſt altering of the Conſtellation occaſions a vaſt aberration in the Calculator: Then adding unto all theſe, how hard it is to obſerve and compare the exact point and moment of the Nativity: What point of Diſcretion will it then be to make any matter of moment of a Starr-gazers, or vain Fortune-tellers Calculation?

6 *Quer.* Whether it be not abſolutely contradictory to the nature of future Contingents to be fore-comprehended by any created Intellect (without ſpecial Divine Revelation, or permitted Diabolical Suggeſtion) either in their univerſal Cauſes, or particular Effects?

7 *Quer.* If Mens Fortunes be known unto the Starr-gazers, (as they ſuggeſt) How it comes to paſs, That thouſands of people, of both ſexes, of all ages, qualities, manners and conſtitutions, and born in ſundry Nations,

and under divers Positions and Configurations of the Starrs, have happen'd to perish at one and the same hour and moment, by one and the same accident; as by Ship-wreck, Storms of Warr, Earth-quakes, Falls of Buildings, Pestilence, Famine, so many by the Gallows, or other Executions, and by divers other Contingencies: Had all these respectively the same Starr, Ascendant, Signe, and Aspect, at their births; that had the same fatal contemporary deaths? And by what Rule or Rules of their pretended Art might these persons Fates have been foreseen, in all and every the Schemes, and Figures of their several Nativities?

8 *Quer.* May not their twelve houses of the Zodiack be (not amiss) called so many Castles in the Aire? What reedish, nay strawy Suppositors do they stand upon? Suppose a man will not admit of such imaginary Supporters or props of imagination and giddy fancy (for what may compel him?) will not their whole Machination, or Fabrick of Fortune-telling fall to the ground? seeing the Judgment depends upon them, and they, upon * suppositititious Circles and Angles?

**Fictitious Chymara's, figments of mens brain, and devious extravagancies of adventitious fancies.*

9 *Quer.* That the Astro-mancers do by Rules of Art know whether a Ship (at Sea) shall safely arrive at its intended Port, or not, is either true or false; if true, and that demonstratively, why then are they all so much wanting unto themselves, as to with-hold a seasonable Cast of their pretended infallible Art from the *Insurers* at the *Insurance-Office*, whereby to enrich themselves, and the *Insurers*, as their Sister (the Damsel * possest with a Spirit of Divination) did her Master, by her *Sooth-saying?* Or is the reason, because the *Insurers* at *London* are wiser than the People of *Samaria*, who * were bewitch'd with the Sorceries of *Symon-Magus?*

* *Act.* 1. 16.

* *Act.* 8. 9.

10 *Quer.* Whether, as the grounds of the Starr-gazing

zing Art are but bare Suppositions: so those, which they call the Experiments of it, be any thing else than meer Accidents? For of those many Effects or Experiments they boast of; what demonstration is there, that all (or any one of them) were realy and indeed from the Influences and Powers of the Starrs? Because such mutations, alterations, casualties, events, followed after such, not only Aspects, or Conjunctions, but even Comets and Eclipses: does it therefore follow of necessary consequence, that they were the Causes of them? Nay how would they make it evident, not only to a hard, but to a wary faith, that they were so much as the prænunciating Signs thereof?

11 *Quer.* With what Faith or Conscience can we believe Astrological Divinations, how can the cunningest of those Diviners discriminate them from lying vanities? In as much as God reserves to himself (as a part of his own Prerogative) the fore-knowledge and fore-shewing of things to come, and hath discharged Angels, Devils, and Men, from all such curiosities and presumptions; and hath so often expresly forbidden us, both the consulting with, and assenting to them: See *Levit.* 26. 31. *Jer.* 27. 9. *Isa.* 41. 22, 23. *Dan.* 2. 27, 28. *Prov.* 27. 1. *Eccles.* 8. 7. *Matth.* 24. 23, 24. *Acts* 1. 7.

12 *Quer.* What Arguments are those (so old, so oft repeated) to urge or invite men to a precise and curious investigation of things future and fortuitous? Because forsooth it likens men to the Gods, it argues the Divineness of the Soul, it prefers men to beasts. And doth it so indeed? nay rather, hath not this forbidden curiosity brought men to be like the Devil? What was the first depravation of the Divine Image in the Soul, but that? And have not beasts (by their own confession) a more perfect prælagition by their Senses, than men with all their reason can attain unto?

13 *Quer.* Is it not one and the ſame kind of faith, in a Magical Operator, and Aſtrological or Genethliacal Calculator, a Malefical Sorcerer, a Preſtigious Juggler, and a Superſtitious Conſulter, or Aſſentor? If not, it's their part (who would diſcriminate themſelves) to ſhew unto the world the differences that are between them.

14 *Quer.* Whether the Devil did not inſtitute, ordain and induct Diviners, Augurs, Vaticinators, Sooth-ſayers, Prognoſticators, Magicians and Fortune-tellers, in an Apiſh emulation of Gods Prophets and Chriſts Apoſtles?

15 *Quer.* Whether that power, which Mag-aſtromancers, Necromancers, Inchanters, *&c.* do ſo inſultingly boaſt of, againſt Devils and evil Spirits, by way of Coaction and Compulſion, be not indeed by way of Invocation, Subjection, Compact and Confederation? Reaſon and Experience confirm, That the Devil cannot by any humane power be forced to ſtand to his own promiſe; how much leſs then, to any mans command? Is it credible, that mortal man can bind an immortal Spirit? and bind him by a word, a ſound, ſyllable, or character? and theſe inſignificant, and no virtue of Gods promiſe in them? Can man do that unto the Devil, which the Devil cannot do unto man, to wit, compel him to do good or evil? If man can compel the Devil to do the thing that good is; then are they able to do as much, as God Himſelf doth; and compulſion to do evil needs not, he is always as ready unto that, as themſelves: And therefore, if the Devil appear at the provocation, recede at the commination, anſwer at the call, and obey at the command of a Necromancer or Inchanter, what a juggling diſſimulation of obedience is there reciprocally between them on both ſides? the one ſecretly imploring, and outwardly enjoyning; and the other outwardly obſerving, but inwardly inſlaving? *Vide Act.* 19. 13, 16.

16 *Quer.*

16 *Quer.* Whether it be not (of all other) the moſt probable opinion, That the *Black Art* of Aſtrological Magick, or Magical *Aſtrologie*, had its firſt Practiſers in *Cain*, and in his Poſterity, before the Flood; and after that, in *Cham* and his Poſterity? And whether Aſtromagical Divination, or Divining from the Starrs, was not antiquely founded in and grounded upon the moſt nefarious, ſuperſtitious, and idolatrous Oracles of the *Pagans*? (for they pretended to make their ſophiſtical and amphibolous Anſwers or Prædictions from the Starrs) which did indeed realy and immediately proceed from the Origin of all wickedneſs, the Devil, after his Fall, as a notion of his prævaricating knowledge, ſince the depravation of his Will; and remains unto this day, as an operation of the ſame Spirit, working in the Children of darkneſs and diſobedience?

17 *Quer.* Whether Aſtrologers (as concerning their way of predicting and preſaging future Events) ought to be believed, although they ſpeak true, and it come to paſs accordingly? In regard that truth which they ſpeak, is ſpoken ignorantly, unwittingly, and by meer conjecture, out of uncertain grounds, in multiplicity of words, in ambiguous æquivocation, by accident; and not only by Divine permiſſion, but by Satanical ſuggeſtion: and all this, with purpoſe to delude with many untruths of greater conſequence: Do we not uſe to miſtruſt many truths in others for the telling of one lye? Why then ſhould we believe theſe, telling us many lyes, for one truth? The Devil may lye, in telling truth; may tell truth, to deceive; may prejudice a greater, in uttering a leſſer truth: And therefore the wizzardly Prognoſticator (though he give a ſign or wonder that cometh to paſs) is not to be believed or turned after, upon penalty of being *cut off*; as in *Deut.* 13. 1, 2, 3. and *Levit.* 20. 6.

18 *Quer.*

18 *Quer.* Whether the prædiction and ſuppoſed præ-notion of things to come, makes not men more careleſs and ſlothful, both in publick Affairs, and in the works of private Callings; for if the Event (thought to be fore-known) be evil, doth not the fear of it render men faint, and (in deſpondencie) ready to give up all: And if the Event be good, doth not the vain and mad præſumption thereof, make men ſecure? How many here-upon have let go the preſent ſubſtance, in a vain looking after and ſtrong expectation of the future ſhadow?

19 *Quer.* Whether Phyſick or Medicine, (the ordinary means of Health, when applied according to that neceſſary and laudable Art or Science) hath not been greatly diſhonoured, (and infected too) by the charming Cures of words, ſyllables, ſounds, numbers, characters, configurations, ligatures, ſuſpenſions, *&c.* And whether theſe have not provoked God to with-hold His bleſſing, and to ſuſpend the natural virtues of Vegetables, Plants, and Minerals? And what Aſtrological or Aſtro-magical Practiſer in Phyſick is there, that hath not tempted God, tyred Nature, deluded Mindes, bewitched Bodies, and endangered Souls?

20 *Quer.* Whether (through Magick and Aſtrologie) the Starrs became not the firſt objects of Idolatrie? and conſequently, whether Idolatrous worſhip came not to be terminated upon other inferiour Creatures (at firſt) by the means of their conſtellated fabrification? Nay, whether Aſtrological Divination, and Magical Fabrication, be not guilty of cauſing a double Idolatrie; both in making Starrs Idols, and making Idols Starrs.

21 *Quer.* Whether a curious indagation and inquiſition of things hidden, abſent, and to come, be not an abſtruſe vanity, a difficult folly, a ſtudious impertinency, an unquiet ſloth, or lazy buſineſs? and whether it doth

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at all conduce to the perfecting of the Underſtanding; and be not rather the diſtemper and diſeaſe of the Fancy, and the very frenzie and madneſs of the Minde?

22 *Quar.* To what end is a curious prying into, or interrogating after the fore-knowledge of future contingents, and fortuitous occurrences of this life? Is not that a Sinn, which God hath forbidden in His Word? and hath not every Sinn a real ſting in its tail, though it have a ſeeming (and but a ſeeming) ſweetneſs in its mouth? From this fore-knowledge (if attained) how could you be aſſured, until the Event declare it: But as to ſuch, as are ſuperſtitiouſly credulous of it (and ſo are they that give any credit at all to it) doth it not make them to neglect the preſent certain, in looking after the uncertain future; and ſo, to loſe the ſubſtance in gaping after the ſhadow? Conſider, this prediction, or fore-knowledge, muſt be either of good, or bad; and that, either true, or falſe: If the prediction be of good, and true; it ſo foreſtalls a man in his expectation, that it wholly takes off the edge of the fruition, when the enjoyment comes; if of good, and falſe, it puffs him up with vain hopes, which render him but more unhappy in their fruſtration: If of bad, and true; it makes a man miſerable in his own apprehenſion, before he be ſo in the event: If of bad, and falſe; it makes him make himſelf miſerable, whereas otherwiſe he needed not.

As to the Starr-gazers laſt and ſtrongeſt Hold, which is, their pretence unto Obſervation, *and* Experience; *whereof they ſo much boaſt, obtruding it upon their ignorant and too ſuperſtitiouſly credulous Proſelytes and Querents, as undeniable teſtimonies and confirmations of the certainty and infallibility of their pretended Art:*

It was well ſaid of that Prince of Phyſitians, *Hippocrates,*

crates, (I. Aphoriſm) that Experience is often fallacious; ſince ſo many things intervene, that may occaſion miſtake, and make men run into a *Paralogiſm*, or to accept that for a *Cauſe, which realy is none: And ſince thoſe Experiments are very rare, which convince ſuch an Effect to ariſe from ſuch a particular Cauſe, and no other: No man therefore hath ever denied, but Experience is to be weighed in the Ballance of Reaſon, leſt there ſhould be ſome fallacy concealed, that might prejudice our aſſent, and ſo, that ſtrict examination ought to be made of all particulars and circumſtances: ſince nothing is more common in matters of Experiment, than for the * unskilful to be deceived (themſelves) and for diſhoneſt men to deceive others: nor are we (without great circumſpection) to yield our aſſent to all Experiments, eſpecialy, ſuch, as we rather hear of from others, than ſee with our own eyes.

*How can things by accident be foreſeen in their natural Cauſes, when Philoſophy concludes, there can be no natural Cauſes of things by accident.

*Eſpecia'y credulous ones.

Have we not already ſeen, that the *Chaldæans* performed nothing in this kind; nor *Hipparchus*, either from them, or the *Ægyptians*; nor *Ptolomy* from all of them, as to the point of Obſervations, relating to the true Motions, or true Places of the Five Planets, *Saturn, Jupiter, Mars, Venus, Mercury?*

Wherefore the *Chaldæans* were very far, from either eſtabliſhing the Fundamental Statutes of the Art by their own Obſervations, or proving, That they made ſuch Statutes upon any conſiderable grounds at all.

Again, whereas each ſingle Precept or Rule ought to have been conſtituted upon many Experiments, had of the certain verity thereof: It is very apparent, (and according to their own Judgments) that it was not poſſible for them ever to make one and the ſame Experiment, ſo much as only twice; becauſe the ſame Poſition of the Heavens cannot return again, not only after many hundreds,

dreds, but alſo many millions of years: Whereas Experience is properly of a thing frequently to be obſerved by the ſame man, and frequently to be obſerved from the ſame Cauſe, by the ſame means, and to the ſame end: And therefore, for them to have Experience of their Art, is impoſſible. Old Women, Children, and Fools, ſometimes foretell truth; and why ſhould not Aſtrologers have the ſame luck? But they'l ſay, that others, make their predictions hap at a venture, but Aſtrologers, from the Rules of Art: It's granted; but yet thoſe Rules were made by meer chance, at random, and without convincing Reaſons; and change them how you pleaſe, ſtill they ſhall pretend to prænonſtrate the ſame Events: *Gaſſ.* 142.

23 *Quer:* Who denies, that (even Diabolical) Prædictions have too often come to paſs? And how eaſie is it for the Devil to prædict thoſe things, which he intends to act himſelf? As ſuppoſe he intends (by Gods permiſſion) to practiſe the ſickneſs, death, deſtruction, of Man or Beaſt: can he not eaſily ſuggeſt his intention to his Aſtromagical Children, and ſo make them to prognoſticate the ſame? And when perpetrated from the Devil, is it not eaſie for Father and Son (together) to pretend it as a natural effect of ſome other Cauſe, albeit, abuſed, as well as the natural end thereof? Is it a matter of much Artifice for *Veneficks*, or Witches, to fore-ſpeak their own purpoſed and laboured malefice? How readily may he preſage anothers death, or ruin, that hath him in his own power, and ſo hath already determined that ſuch a day it ſhall be put in execution? In like manner, how many have periſhed according to Wizardly prædictions: and that only becauſe of Wizardly purpoſes and perpetrations? And therefore it may (not unjuſtly) be doubted, whether many of thoſe prognoſticated evils and male-

fices, were not (beſides the Aſtrological Speculation) practiſed by *Gertical Magick*; as by Charms, Curſes, Poyſons, Trechery, or by making malefical Images, Pictures, Figures, conſtellated under the Aſcendant of that man, whom they would malicioufly deſtroy, or prejudice. And why may not this be juſtly ſuſpected of them, ſince it is a thing not only of their own practiſing, but of their teaching? And it being ſo, how can they themſelves deny? And what underſtanding man would not pronounce upon them, for the moſt arrant Inchanters, Maleficks, Sorcerers, Veneficks, Wizards and Witches, in the world?

24 *Quer.* Is not this one certain property of a Magaſtro-mancer (being conſulted) to perplex his own Anſwer, and confound his own ſentence, 'till (through an ambagical circumlocution of words and hard terms) he preſume his errors indeprehenſible, and ſo becomes the more pragmatical and peremptory in pronouncing what he calls his Judgment? Otherwiſe, to propound things with ſuch involution and reſervation, as that either nothing can be made of them, or elſe, that his own intention, or anothers interpretation, may draw them to what either of them hath a fancy to. And laſtly (like his infernal grand Maſter) to leave his Conſulter, or Querent, in a Wood or thick Miſt, and to ſend him away in ſuch an indifferencie, or ambiguity of promiſes, as that, which way ſoever they chance to fall out, yet ſomething may be objected, and accepted, as fore-told?

25 *Quer.* How can that be a ſufficient proof of the verity of any Science, or of the lawfulneſs of any Art, which the Devil makes the chiefeſt means of his own Science, and the only proof of his own Art? Is not the Devils main knowledge experimental, or gotten by long experience of times, and men, and things? And glories

he

he not in this, that he may be permitted to ſet before mens eyes ſome external Experiment, that ſo he may win their hearts to give credit to his præſtigious Deluſions? Yea, may not the Devil be permitted to give an Experiment in ſome things, that ſo his Diſciples and Proſelytes may take his own bare word, and become the more tempting and ſuperſtitiouſly credulous, even in thoſe things, whereof there is not, nor can be any Experiment at all?

26 *Quer.* Whether bare Experiment be a good ground for Chriſtian Faith? not only becauſe the Holy Ghoſt diſtinguiſhes between Faith and Sight; but becauſe (even in this very particular) he grants the Experiment; yet nevertheleſs forbids the Faith: *Deut.* 13. 1, 2, 3. *Matth.* 24. 24, 25, 26. 2 *Theſſ.* 2. 9--13.

27 *Quer.* Whether there can be any effect ſimply and purely real, wherein the Devil hath a hand (I ſpeak it not only of ſinful ways in general; but of ſinful Arts and Artifices in ſpecial, whereby men tempt him) becauſe where he hath no power, he is there forced to præſtigious ſleights, to prevent the detection of his impotencie: And where he hath a power or permiſſion, yet there notwithſtanding he chuſes to be præſtigious, becauſe he loves to delude out of the prævarication of his own will; but hates all reality, as an imitation of Gods own Acting.

28 *Quer.* Whether ſuch feats and pranks as Magicians call their Experiments, be not like unto thoſe, play'd or practis'd by *Pharaoh*'s Magicians? And what were all thoſe, but præſtigious illuſions, impoſtures, and meer phantaſms, without any reality: or ſuch Gypſie tricks, as gave the name unto all the like feats for ever after? For who will ſay (although it ſeemed ſo) that the Magicians of *Egypt* wrought realy or experimentally in the production of Serpents, Frogs, *&c.* becauſe that were

Wiſd. 17. 17.
Exod. 7. 10, 12.
Exod. 8. 6, 7.
Exod. 17. 18.
Exod. 9. 11.
Exod. 7. 11.

verily to produce a thing in Nature; which is not for any Angelical, (much leſs for a Diabolical power) to perform: God will not communicate this, His Power (otherwiſe than to His own Servants and Inſtruments) to thoſe, whom He hath called to imitate Him; and therefore not unto ſuch, as ſet up themſelves to counterfeit Him: Now then; ſince the practiſes of theſe prime Magicians, were not real and experimental, but phantaſtical Illuſions; what then may we think of thoſe of their Off-ſpring in theſe days; however they would ſeem or appear? It may be obſerved, that *Pharaoh* commanded not his Magicians to take away their Frogs: what needed that? they were only præſtigious Spectres, and could no more but offend the Sight. But when the Magicians were ſmitten with Boils and Blains, ſo that they could not ſtand before *Moſes*; why did they not then conjure up all their Art and force, to infect *Moſes* again, if they had been able to do any thing realy as *Moſes* did? What the Magicians did by their Inchantments is to be underſtood *in ſpecie, non jure*; in appearance, not in deed; they uſing the artifice of fiery flaſhings to perſtringe the eyes of their beholders, and ſo to bring about *deceptio viſus*. Moreover, ſhould it be granted, That the Decrees of the primitive Necromantick *Chaldeans*, and of their Off-ſpring (in theſe days) were grounded upon, and confirmed by Obſervations and Experiments, it could no whit advantage them or their Diabolical Art, for divers Reaſons following.

29 *Quer.* May it not pleaſe Almighty God, to permit ſome Experiments and Effects of Magick and Aſtrologie, for the ſame intents as He doth thoſe of Malefice and Sorcery? (nay, and indeed as in all other wicked ways;) namely,

1. For the magnifying of His own Wiſdom, Juſtice, and

and Power: His Power, in that though the fallen Creature may will evil of it ſelf; yet, it is not able to act all it wills, without His power or permiſſion. His Juſtice, in deſerting the Creature to its own pravity and malice; ſo puniſhing ſin with ſin. His Wiſdom, in ſo directing it, as to work good out of evil.

2. For the Conviction of the Devil of the malice of his own will, of the wretchedneſs of his own power, and of the fallacy of his own Art; in that he would do more malefice, and work more wickedneſs, if he might; can do nothing, but by permiſſion; promiſes nothing, but ambiguouſly, becauſe he is not certain (himſelf) 'till he hath tempted God.

3. For the dereliction and giving up of the Artiſts or Actors to the deluſion of a falſe Faith, a bold temptation, and proud curioſity, becauſe they believe without a promiſe, and ſo believe the Devil more than God: they tempt the Devil to tempt God; they are curiouſly inquiſitive after the knowledge of thoſe things, which are neither for the Angels in Heaven, or for the Devil, or for themſelves, but for God (alone) to know.

4. For the obduration, deluſion, and execution of their credulous and ſuperſtitious Proſelytes, or Conſulters, in the vanity of their carnal hopes, becauſe they will not receive the love of the truth, but will chuſe their own deluſions, and will truſt to lying wonders, after Satans working, (which are præſtigious Experiments) for this cauſe God alſo ſends them ſtrong deluſions (confirmed, not only by inward perſwaſions, but outward Experiments) that they ſhould believe a Lye, *viz.* vain Obſervations, lying Prognoſtications, and falſe prædictions.

5. For the tryal of the faith, patience, and prudence of the Children of God; that they may learn to believe, not becauſe of a ſenſible Experiment, but becauſe of a ſpiri-

ſpiritual Promiſe; and that they may (ſubmiſſively) admire God's permiſſion, and not raſhly believe a preſaging Spirit; but diſcreetly *try the Spirits*, whether they be of God, or of the Devil.

30 *Quer.* Whether the Complement of ſome prognoſticated Effects (even natural, as well as accidental) may not fitly be thus compared? *viz.* To many Arrows ſhot at rovers, and one, now and then, hitting the mark. To a Dice-Gameſter, that in often throwing, ſometimes names his Caſt before-hand. To the many words of a loquatious Babbler, whereof ſome may prove true, although without his underſtanding, and againſt his intention. To a man ſtumbling upon that by chance in the dark, which with all his light and diligence he could hardly have found out. And may not an Experiment in Aſtrologie, be like unto an Experiment in Phyſick; *viz.* brought to effect many times Empirically, Quackſalvingly, ignorantly, blindly, upon a raſh adventure; and without, yea, againſt all Rules of Art?

31 *Quer.* Whether (had it not been for the Fictions of Fate and Fortune) there had ever been hatch'd Opinions and Hereſies, ſo prejudicial to Divine Providence? and that even amongſt *Pagans* themſelves, that had experience ſufficient to convince them of the truth and power of it: and of the juſtice, yea and goodneſs of it in great part. Had the Divine Providence ever been denied, if Fate and Fortune had not been held for Gods? Had God Himſelf been implanted under Fate, or made ſubject to the Decrees of it, or ſlandered as a ſlothful and careleſs Spectator of human and terrene things; if they had not confin'd and limited God to content Himſelf with the Regiment of the Heavens: As if it had been beneath His Dignity and Majeſty to vouchſafe to look down unto ſmall things, or once to take notice of what was done here below; but

but to commit the Care and Rule of all ſublunary and inferiour things, to the Starrs and Cœleſtial Bodies; as His Subſtitutes and their Superiours? Had profane and wicked men ever accuſed Providence, and excuſed their impieties; had they not heard of Fatal Starrs, ſtrongly inclining, and neceſſitating both their Wills and Actions?

32 *Quær.* Was not the Conſtitution of Fate and Fortune firſt invented in a derogation to God, and His Divine Providence: and that through a Paganiſh, brutiſh, and infidelious ſcandal, at good things befalling unto bad men, and evil things unto good men, in this life; which had never been excogitated, or had ſoon vaniſhed, had they been thus Chriſtianly inſtructed, *viz. The Sunſhines upon the juſt, and the unjuſt*: That the All-Provident Creator diſpenſes theſe middle things with an indifferent Hand, as unto Creatures: That the beſt men on earth, are not worthy of the leaſt of good things; and may deſerve to be involved in the utmoſt of evil things, that can here befall them: That the wiſe Diſpoſer of all things, knows how to turn theſe outward good things to the evil of evil men; and theſe outward evil things to the good of good men: That this preſent world is no time of full puniſhing, or rewarding; but theſe two do preciſely appertain to the Life to come.

33 *Quær.* Whether a Diabolical Compact and Familiarity may not rationally and juſtly be there ſuſpected, where præſtigious things are apparent, and yet Miracles are denied; the Law affords no præcept, the Goſpel hath made no promiſe, Nature hath no power, Art hath no principles, the Means have no warrant, and the End hath no profit, either to the Church or Common-wealth?

34 *Quær.* What is the difference between thoſe that call themſelves Aſtrologers, Magicians, Prognoſticators, Diviners; and thoſe that are called Sooth-ſayers, Necromancers,

mancers, Conjurers, Inchanters, Sorcerers, Wizards, and Witches? Is this all the difference, That the one is guilty of a Compact or Covenant; the other not: Why, there is an implicit Covenant, as well as an explicit; and one leading to the other: and by how many of both parties hath even an explicit Covenant been confeſſed? or that one is arted, the other unlearn'd? What good of an Art, without a Gift? the more learned in an evil Art, the more to be abhorred. Let both ſorts of them look to it, whether the Main of their Learning be not of a deluſive Suggeſtion, rather than of a diligent Acquiſition. Or that one is imperious over the Devil, whereas the other is his Suppliant? The Devil ſmiles alike at the pride, and at the humility of a Superſtition: And can no more be enjoyned, than entreated: And will yield, that either of them ſhall openly command, ſo they will but ſecretly implore. Or that the one operates by the Cœleſtial, the other by Terreſtrial Imps? Hath not Idolatry and Superſtition, (and why not Witchcraft?) been committed by means of the Starrs of Heaven, as well as things on Earth?

35 *Quer.* Why the Devil chuſeth to have, both his moſt ſolemn confederation, as alſo the moſt ſtupendious operations, that follow thereupon, to be made and done under certain Conſtellations? Is it not becauſe he would have the Starrs worſhipped for Gods; who himſelf is worſhipped in any thing, that is not God? Or that he would thus have all the malefice devolve upon heavenly Bodies? For what miſchiefs he is permitted to perpetrate upon Earth, he would make men believe, it comes from Heaven. Or indeed, that he would thus delude the Sorcerers themſelves; in perſwading them, that what they do, they do not by fraud, but by an innocent, nay an exquiſit Planetary Art? For how many notorious Sorcerers

ceters and Necromancers have laboured to excuse their execrable hellish Art, by accusing the malefick Starrs of Heaven?

36 *Quer.* Why, amongst all the Miracles, that Christ (the Lord of Heaven and Earth) wrought against the Devils, among men, and in the other Creatures: he wrought no one Miracle from, or by the Cœlestial Bodies, the Starrs? Why refused he to shew a Sign from Heaven? Why was there not one operation by the Starrs, or from his own Starr (a new Starr) and the Mysterie of all the other Starrs, brought in amongst those Miracles and mighty works that were wrought by him?

37 *Quer.* May not the peremptory Prædictions of Mag-astro-mancers (that deliver their Prognostications, as certain and inevitable) prove so? to dementate and bewitch people (superstitiously credulous of them) as that they can now dream of nothing else? and if good; so elevate them with transported hopes, as that they can not now chuse but go on with uncontrollable confidence in the attempt. But if bad; so distract them with confounding despairs; as that they cannot but churlishly give themselves over unto such ways and means, as (in a course of Reason) must necessarily bring them unto such fearful ends?

38 *Quer.* What's the Reason, that none of the Diviners, or calculating Prædictors, dare once scarcely so much as offer to taste of their own Drugs or Dregs, which they propine to all the World, and endeavour to make the whole Earth drunken withall, that they might see mens nakedness? I mean, scarce any one of them, not once begun to try an Experiment of their own Scheme and Calculation upon themselves? Think they we should envy their fore-seen felicity? Or, are they not conscious and afraid of their so often experienced infortu-

nity; which their very Profession (without such præcise erection) hath justly made them obnoxious to? So that no marvel, they had rather pretend an Experiment of their Art upon others, than find it in themselves.

39 *Quer.* Whether (of secular and fortuitous Events) the Starrs be Signs natural, or supernatural? If natural, why are they not Causes, or Effects? or connexed with Causes and Effects? If supernatural, where is the revelation, whereby to fore-know? and the promise, whereby to believe? And why are they not more infallible in the designation? rather, why are they so fallible in the success?

If a man may read the Starrs (as concerning all sublunary Contingents and Events) in Letters and legible Characters, (as many of the Starr-gazers contend) what then need there any going about the Bush, or wandring in a Starr-gazing, by Divine Aspects, Conjunctions, Configurations, &c. But (in truth) can any of our prognosticating Lecturers spell these things? Nay, do they not rather all agree in this, to make a Spell of them?

40 *Quer.* Whether the prodigious Aspects in the Heavens (Planetary as well as Cometary) be not besides the Course and Order of Nature, as well as the monstrous are upon the Earth? And whether as these be seldom significative of things to come, but for the most part of things past: they be not so too?

41 *Quer.* Whether the Starrs (influencing and acting upon the Elementary temperature) incline more strongly and powerfully unto good, or to bad manners? If to bad, how agrees that with their Philosophy? if to good, how agrees that with our Divinity? If to good, why are most mens manners so bad? if to bad, how are the Starrs themselves to be excused?

42 *Quer.* Whether a mans Will may not give him-

self

ſelf over to other, and worſer manners, than the Starrs, and his natural temperature incline him to? And whether a mans corrupt Will be not excuſable, yea, and the Devil himſelf idle, in tempting to wicked manners: when as a mans Starrs, and his elementary conſtitution are ſufficiently diſpoſing him thereunto?

43 *Quer.* Is the Obſervation of the Stars, becauſe of their force: or their force, becauſe of their Obſervation? Is mens Faith, becauſe of their Virtue; or their Virtue, becauſe of mens Faith? For it hath anciently been doubted, whether any ſuch power, as is aſcribed to them, or any ſuch effects, as are pretended from them, would ever have followed, but as Gods righteous Judgment for and upon mens ſuperſtitious obſervations, affectations, perſwaſions and expectations? Nay, hath not an upright mans Faith in the contrary prevailed, to evacuate the virtue, and annihilate the efficacy of a Magical operation, and Aſtrological prædiction?

44 *Quer.* Whether Judicial Aſtrologie hath not a direct tendency to confound all Authorities, Degrees, Orders, Callings and Offices of Men, as ſubverting the Laws of God, Nature, and Nations, diſtracting the conſultations and deliberations of Wiſdom and Reaſon, as provoking to the uſe of unlawful, and neglect of lawful means? For why ſhould any Man be inferiour, or ſubject, that may preſume his Starrs have ordained him to ſuperiority? Why ſhould not he take Riches whereſoever he finds them, ſince his Starrs have promiſed him wealth upon all adventures? Will he not take it to be againſt the dignity and priviledge of his Starrs, to pray, petition, wait, ſerve, labour, travel, toil, plow, obey, ſubmit?

45 *Quer.* If the Councels of God (for His Government of the World) be written in the Heavens, and to

be read in the Starrs: (as the Prognosticators will have it) How comes it to pass then, that he chose Pagans, Idolaters, Infidels, Apostates, Impostors (all His enemies) to be His Privy Councellors, and made them the chief Masters and Doctors of that kind of Skill? whereas He concealed such Secrets from His Servants, the Prophets, neither once imployed any of His Prophets or Apostles, in revealing His pleasure to His Children from thence, or after such way.

46 *Quer.* Whether the fatal inclinations and necessitations (supposed from Sydereal Conjunctions and Constellations) have not brought many people to this pass, not only to excuse their iniquities from an Astral necessity of sinning, but to cast the Cause upon the Creatures, (the Starrs:) and not only so, but even upon the Creatour Himself, making Him the Author of Evil?

47 *Quer.* Whether it be not much to be feared, (if not already to be bewailed) That the encroaching Doctrine of Mag-Astrologie is got into many Mens Faith and Affections, and tainted their Religion and Conversation? Shall we not then have Predestination (in the Acts of Election and Reprobation) urged to depend upon the Destinating Starrs? At least-wise, will not Men be peeping and prying * unto the secret Cabinet of the Most High, through Starry Spectacles? What care or conscience, but to act as the Starrs are fore-told to dispose? What meditation of death, while the Starrs promise life? What fortunate præsumptions? What fatal despairs? And thence, what superstitious credulity, carnal security, pride, ambition, lust, covetousness, unthankfulness, &c. And hence, what stupidity, slothfulness, forlornness, dissoluteness, discontentedness, factions, insurrections, distractions, &c.

* Not unlo.

48 *Quer.* For what cause is it, That the Mago-Physical

fical Aſtrologers ſo earneſtly adviſe their Patients to take heed however of all heſitation, or doubting? Do they indeed reduce all the efficacy of their Art to a Faith or ſtrong imagination? and to the Faith of the Patient, as well as of the Phyſitian? (the ſuperſtitious credulity of the later is not to be doubted) nay doth not all the virtue of their Art conſiſt more in the inferiours confidence, than in the ſuperiours influence?

49 *Quer.* How the Poſitions and Motions of the Starrs can either Cauſe, Signe, or prænunciate a future Contingent? when as Divine Providence diſpoſes of both theſe, after a quite contrary manner. For the Poſitions and Motions of the Starrs are diſpoſed of according to a neceſſity, that they muſt needs ſo be; but future Contingents are diſpoſed of according to a Contingencie: that they may be otherwiſe, or may not be at all. The Starrs, as they are, ſo they operate. Now, what congruity between a neceſſary Cauſe, and a contingent Effect?

50 *Quer.* Foraſmuch as the ſame Starrs or Planets have not the ſame Aſpects or Conjunctions, in all places, and ſome Starrs are to be diſcerned in one place, and not in another: Now then: Muſt not the Starr-gazer make his Judgment either from one place, and not from another? or elſe muſt he not be in many places at once, to make his Obſervation compleat? or elſe, what Judgment can he make?

51 *Quer.* Whether Fate be above the Starrs, as their Governour; or elſe under them, as their Miniſter? If above them, why make they the Starrs to be the Cauſes of Fate? For ſo they muſt needs be ſuperiour to it. If under them, how then are the Starrs themſelves ſubject to Fate? For they muſt needs be inferiour. How then ſhould the Stars diſpoſe of others Fate, that are not able to diſpoſe of their own? Is it for Creatures (Terreſtrial

or

or Coeleſtial) to perform that unto others, which they are not able to preſerve to themſelves? Ought not therefore ſuch a diſpoſition to be referred ſolely unto Him, that hath the Ordination and Governance of all things (both in Heaven and Earth) wholly, freely, eternaly, and immutably in Himſelf?

52 *Quer.* Whether the very word, term, or name of Fate and Fortune, be not of Paganiſh Origination, and withall of ſuperſtitious derivation and acception? As Fate or Fatation, from præfatation or fore-ſpeaking. And (I pray) whoſe ſpeaking? not Gods, but the Starrs; nay not the Starrs, but the conſtellated Oracles: For theſe were the firſt Faticanes, and their Hills, or Cells, the firſt Vaticanes that e're were heard of. Let me take leave a little to play upon the ætimology and notation of the word: And if the Prædictors will undertake to controll it, let others judge if they be not more ridiculos: *Fatum à fando; vates, quaſi fates, à fando, vel à φάτις, fatuus à fando.* Fate, and Fatories, and Fatiloquiſts, and Fools, all taken from talking they know not what; μοῖρα, μοῖρις, μόρος, and μοιρὸς, why any of μείρω; and not all rather of μὴ ὁράω? in as much as Fatidical Men, and Fools, (both) fore-ſpeak many things, but fore-ſee nothing.

53 *Quer.* Upon what grounds do the Aſtrologers undertake the prædiction, or fore-telling of future Contingents; ſince they can no way fore-ſee them, neither, as they are in themſelves, nor yet in their Cauſes? Not in themſelves, becauſe they yet are not; not in their Cauſes, for they are either God, or the Heavens, or Mans Free Will. And firſt, how are they able to fore-know thoſe things, that depend upon the prime Cauſe, Gods ſecret Will, and abſolute Pleaſure, without His ſpecial Revelation? Next, how can they ſee any ſuch thing in the Heavens? which (if any) are but general and

and remote Cauſes, and ſo neither cauſe nor ſignifie any thing determinately, and particularly? Then, for the Will of Man (which is the proximate Cauſe in all arbitrary Actions) by what artifice do they prejudge of that? unleſs they take upon them to know the Heart, with its intentions and affections, which is above what their great Maſter (the God of *Ekron*) doth, or can do.

54 *Quer.* Whether Reaſon be not ſuperiour and prædominant to the power of the Starrs? For admitting (after their own order) the Starrs may have their influences upon tempers and humours; and ſo upon paſſions and affections; and ſo upon manners and actions; and ſo upon iſſues and events; yet Reaſon is not deſtitute of ſuch means and ſuccours, as may temper thoſe humours, moderate thoſe paſſions, prevent thoſe actions; What then becomes of thoſe Events? Whom then will they make their Aſtrological Prognoſtications to be powerful over, but ſenſual Men, or Knaves; or perſwaſive to, but unreaſonable Men, or Fools? For rational Men will ſtill be arguing: Seeing the Starrs are not powerful upon Reaſon, nor above it: how can their power ſtand againſt it?

55 *Quer.* Whether the cautelous (or rather ſubterfugeous) concluſion or ſentence of the ſubtiler ſort of Prognoſticators; (*The Starrs incline only, but neceſſitate not*;) be verily delivered by them, or craftily propoſed in excuſe? For if they believe this (their own Saying) how then dare they be ſo peremptory in pronouncing upon fate and Fatidical Deſtiny from the Starrs? But would they not hereby evade the fallacy of their prognoſticated Event? For, others are eaſily Judges of the Effect: But if the execution fail; they thus make themſelves the ſole Judges of the pretended diſpoſition of the Starrs: And ſo (from the hidden inclination of them) think.

think to ſave the Credit of their pretended Art, againſt the palpaple fruſtration of the Effect: As alſo by contriving (who knows what?) oppoſites, interventions, obſtructions, impediments. But if they are ignorant of the ways and means how Starrs become *averſing*: how come they to know, how they are *inclining?*

56 *Quer.* Whether it be lawful for a Chriſtian Man, to ſtudy for the attainment of that, which his Faith dares not pray for? And how can he there pray with Faith, where he hath not a promiſe? And if it be a tempting of God, to invoke, or deſire the revelation of future accidents; what is it then, to ſeek to wreſt the ſame from Him, by a conjuring, at leaſt by an over-inquiſitive Art, and over-daring practice thereupon?

Is it not like unto that Diabolical practice in the Heatheniſh Poet?

Flectere ſi nequeo ſuperos, Acheronta movebo.

But inaſmuch as the frauds in a Genethliaciſm, and the ſubterfugeous ſtarting holes of the Figure-flinger are ſo numerous, and (many times) ſo occult; it will not be amiſs to propoſe a neceſſary obſervation of *Gaſſendus*, and one Expedient or Remedy againſt them all: *viz.*

☞ *Obſerve,*

In Generalibus verſatur dolus.

They give their Prædictions always in the * General, indefinitely; and (like the Devil of *Delphos*) in Amphibologies: this they learn'd of the Maſter of their School; the Uſher of their School (*Ptolomie*) ſaith:

He that deals in matters of Divination, ought to uſe the skill of conjecturing by probabilities; adding, *That only thoſe, who are inſpired by the Divine Spirit, can prædict particulars.*

Their

Their Amphibolies, or ambiguous Answers, they contrive so cunningly and equivocatingly, that, be the Event what it will, still the words shall be capable of intimating it: Or if they deliver any Judgment in plain terms (which very rarely, if ever, they will do) they'l be sure to annex some certain condition, to lye dormant, as their subterfuge, that so, if the Event (foretold) do not succeed accordingly; then they lay the blame upon the failer of the condition: But if it doth succeed, then (without regarding either the correspondence, or disagreement of the condition) they magnifie themselves for infallible Prophets.

Ibis redibis nunquam per bella peribis. Æacides, I say, The *Romans* conquer may.

But the Remedy may be:

Propose a certain Nativity to one or two of the cunningest, and most noted of them; and when they have studied it as much as they please; require them to prædict any one particular Event to come, positively, and in plain terms, together with the certain day, manner of the accident, and other circumstances: and when they have done that; see if they will lay a considerable wager, that that Event shall succeed accordingly. If they accept the condition, pray let me go your half: if they refuse it; you may understand how little confidence they have in their own pretended Art, which yet they would impose upon others, as divine, and infallible:

A Collection from divers Histories of several memorable Occurrences, and signal Remarques, upon Mag-Astromancers, their Goetical Genethliacismus, or Wizardly Prædictions of fortuitous Events, as also, upon their superstitious and credulous Consulters.

Gaule, Πῦς-μαντία, *fol.* 280, &c.

It is recorded of *Symon Magus* (the Sorcerer) That many even of the Heathens observing his præstigiousness, and branding him for it, he soothed them up, and pretending a Sacrifice, bad all those that had reproached him, or his Art, to a Banquet; whereof they had no sooner eaten, but they were all infested and inflicted with Devils and Diseases.

A Magician (not far from *Ihena*) being upbraided by a Neighbour of his (a Carpenter) with his unlawful Arts and practises: he pretended thereupon to prædict some infortunity of his at hand, for railing against the Profession; but wrought it veneficaly, so that the poor Man fell suddenly into a strange Disease. Whereupon begging pardon for offending him, or his Art, he implored the help of his Skill for his release. The Magician promised it, and to that purpose gave him a certain root to take in a potion; which he had no sooner done, but he was taken with most exquisite torments in all parts, of which at length he dyed.

St. *Hierom* says, That upon our Saviours entrance into *Ægypt*, all the Idols there fell down, and so their Divining Arts and Offices were undone: wherewith they had so long bewitch'd the world. And therein he takes the Prophecy to be fulfilled, *Isa.* 19. 1. *And the Idols of* Ægypt *shall be moved at his presence, and the heart of* Ægypt *shall melt in the midst of it.*

Tiberius

Tiberius Cæſar, importunate to know, who ſhould ſucceed him in the Empire? it was anſwered, even he that ſhould firſt come to him the next morning. He thereupon ordered his Tutor, to bring his Nephew *(Tiberius)* to him, very early the next morning: and the day appearing, commanded *Euodus* (ignorant of his intent and deſign) to go out, and bring in to him the firſt youth, that he ſhould meet; which fell out to be *Caius*: Which when *Tiberius* ſaw; he was infinitely troubled; exceedingly vexed with himſelf, that he had ſought after any Augury or præſage at all. For, whereas he might have lived and dyed a great deal more contentedly, had he been altogether ignorant of things future; their foreknowledge now ſerved only to add both to the miſeries of his life and death.

Nero was himſelf held to be a great Mag-aſtro-mancer, and wanted neither wit, nor will, nor wealth, nor Tutors, nor Inſtruments, nor ſtudy, nor credulity; yet for all this confeſſed, that he never found any Argument of truth, nor Experiment of reality, in Magical Operation; which made him at laſt abdicate and renounce it, reject and contemn it; and abhor and condemn himſelf, for ever having to do with it.

St. *Cyprian* (ſometimes addicted to Aſtro-magical Studies) repented of it at his converſion: And in his Book *(De duplici Martyrio)* we have this his confeſſion: *They that uſe Magical Arts, have denied Chriſt, and made a compact with the Devil: from which evil the Lord's mercy hath delivered us; as it hath alſo from all the reſt, in which we were held, while we ſometimes walked according to the old man.*

Manes, that Magical Heretick, or Heretical Magician, was in ſuch favour with the King of *Perſia*, that he wrote all his Portents for true Miracles, and his Mad-

neſs for Divine Fury. His Son falling ſick, he committed him to *Manes* his Art for his Cure. Who confidently undertook it, but feignedly performed it: and perceiving him thereupon to be worſe and worſe, he fled into *Meſopotamia*: whence the King cauſed him to be fetch'd back, and flead off his Skin alive, and fill'd it with Chaff, and gave his Carcaſe to the Dogs.

Menecrates, an Aſtrological Phyſician, would needs account of himſelf, as God *Jupiter*; and thus wrote to *Philip* King of *Macedon*: Menecrates, Jupiter, *to* Philip, *health of body*: Who, to check this Magical Arrogance, wrote thus: Philip *to* Menecrates, *ſoundneſs of minde*. Yet ſeeing he would not for all this be reclaimed from that phanatical conceit, nor be advertiſed of his vain and proud præſumption, the King commanded, that at this mad Fellows Table nothing ſhould be ſet before him, but Frankincenſe, and ſuch like Fumes, (with the offering whereof the Gods are pleaſed) but not one bit of meat; 'till at length, for meer hunger, he was forced to confeſs himſelf, to be no more than a mortal Man.

A bold Aſtrologer, preſumed to tell *Galeacius* (Prince of *Millain*) That the Starrs promiſed himſelf long life; but to him a ſhort one. This he ſaid, thinking to terrifie the Prince; but it ſo provoked him, that he preſently cauſed the Aſtrologer to be hang'd, and lived a long time after.

Cato (in his time) uſed to ſay, he wondred how one Aſtrological Diviner could look upon another, without laughter, in that they had ſo neatly agreed together, to delude all others: But the World is turn'd ſince *Cato*'s time; and they muſt give the major part of it leave to laugh at them, and their vain deluſions.

St. *Auguſtine* confeſſes, his *Nebridius* would often deride his Study of Judiciary Aſtrologie: and he was ready

to,

to deride him again, for being ignorant in that Art, 'till at length (convinced of his own ignorance,) he prevented the others ſmiling, by his own bewailing.

Alphonſus, King of *Arragon*, honouring all Learned Men, and making liberal Proviſion for the Maſters of all laudable and honeſt Arts, he only paſt by, or ſlighted the Aſtrologers. The reaſon of it being ask'd, it was anſwered by a pleaſant Wit, *That the Starrs rule Fools, but wiſe Men govern the Starrs: It was therefore for fooliſh Princes to reſpect and entertain ſuch; and not for the wiſe, ſuch as* Alphonſus *was.*

Alaricius having beſieged *Rome*, ſome Heathenish People had ſent for certain *Tuſcane* Magicians, who confidently promiſe (by their Art) to make him raiſe his Siege, and ſo free the City. But *Innocentius* (then Biſhop there) drave them out thence, judging it better and ſafer for the City to be taken, than to be delivered by ſuch a Deviliſh means.

Publius Claudius, in the firſt *Punick* Warr, as he was upon engaging in a Sea-fight, taking an Auſpice (according to the manner or mode there;) it was told him, the Pullen would not come out of their Rooſts to meat: Then commanding to caſt them all into the Sea; *If they will not eat* (quoth he) *let them drink.*

The Duke of *Anjou*, couſulting with the Count of *Savoy*, about an Offer, which a Magician made him, as touching the betraying of an Enemies Caſtle into their hands, by the power of his Art. The Count replied, He truſted in God, and would never conſent, that it ſhould once be ſaid, That ſuch old Souldiers and ſtout, could not do an Exploit, without the advice or help of the Devil, and ſuch a forbidden and infamous Art: And ſo cauſed the præſtigious Artiſts head to be ſtricken off.

Maximinus being overcome by *Licinius*, returned home in.

in a rage, and put to death his Fatidical Prædictors, (that had urg'd him to the Warr, in confidence of their oraculous præſagings) as Inchanters, and Seducers, and ſuch as had betrayed his and his Countries peace and ſafety.

Abraham, the *Jew*, prognoſticated from his Aſtrological Obſervations, That the *Meſſiah*, which the *Jews* expected, ſhould come in the year 1464 after Chriſt; which, how true it is, the day hath declar'd.

The People of *England* were ſo ſcared, with an univerſal fear of waters, (ſcattered abroad by Wizardly Prognoſticators) ſo that a certain Abbot (ſeeking to prevent the worſt) built him a Tabernacle upon the top of *Harrow on the Hill*: But the Concluſion is, that before the Summer was half ſpent, all the Ditches were drawn dry, and the Caſtle periſhed for lack of water.

Pope *John* XXI. *aliàs* XIX. would often out of his own Magical Skill, promiſe to himſelf long life and Popedom, and boaſt it among his Familiars: But dyed nevertheleſs of a diſaſtrous Caſualty, within four months after he was made Pope.

Ninus, who deteſted all Aſtrologers, with their deceits, ſuppreſſed *Zoroaſtes*, who would deal in nothing without their encouragement.

Pompey, with his Guard of Wizardly Prophets loſt his head: And *Cæſar*, by contempt of Oracles, ſubdued his Enemies.

Juſtinian, exiling all ſorts of falſe Prophets (with their bag and baggage) did flouriſh as a Conquerour; whereas *Julian*, admitting them, with all their packs of falſhoods, and blaſphemous lyes, did periſh, as a Caſtaway.

Iodocus de Roſa, (a noted Prognoſticator) was wont to ſay, that he would entruſt no other Meſſenger with a Cauſe of weight, than him, that lodg'd one night at

Conſtantinople, (or other moſt remote Regions,) and the next night under his Signet.

Peter of *Pomfret*, (that Hermetical Wizard) by buzzing his Propheſies into the Peoples ears, ſought to make the Commotion againſt King *John*. And in *Kets* Commotion, one main promotion of it was, upon the falſe Prophecies, that *Hob*, *Dic*, and *Hic*, (meaning the Ruſticks) with their Clubs, ſhould fill up the Valley of *Duſſindale*, with the Bodies of the dead.

Leoline, Prince of *Wales*, rebelled againſt King *Edward* the firſt, upon the Wizardly Prognoſtick of *Merlin* (that Ginn of Errour) how he ſhould be ſhortly crowned with the Diadem of *Brute*. But his head was cut off, and crowned with Ivy; and there was his end.

The *Perſian Magi* were not only contented to be honoured by their Kings, but uſurp'd the Kingdom to themſelves.

Mahomet and *Sergius*, both of them by Magical and præſtigious tricks, deluded the People, and ſet up themſelves, the one, for a King; the other, for a Prophet.

Eleanor, Wife to *Humphrey* Duke of *Glouceſter*, was impeach'd of Sorcery by one *Bolinbrook* (an Aſtrologer) who being himſelf apprehended, accuſed her, as acceſſary, when as her greateſt guilt in that Art, was her ſuperſtition in conſulting, not practiſing of it: After which ſhe lived and dyed miſerably.

The Præfect of *Galatia*, miſſing his Son, certain Servants of his were accuſed, by the falſe Divination of a Pſeudomantiſt, as if they had ſlain him; but no ſooner were they executed, but the young man returned ſafe home.

Demonax, noting a certain Diviner to expoſe his Prognoſticks to ſale, ſaid; *If theſe can help a man to procure his good, & prevent his evil fortune; they may be worth the mony.*

Other—

The Historian saith well: This kind of men have been sadly experienced treacherous to Potentates, and delusive to all Consulters and Confiders.

Otherwise, they are too dear of nought, if they either feed a man with vain hopes; or make a man purchase a sense of his misery, before the time.

The *Alexandrians*, not well knowing how to prohibit the Astrologers directly, did it subtilly. They exacted a yearly Tribute, not only of the Astrologers, but of all those that consulted them, with a great penalty and forfeiture upon every Starr-gazer, in case of concealment of any one of his Consulters or Quærents. And this Exaction they called Βλακενέρινον, the *Fools Tribute*; thinking, that either the charge, or the shame of it, would thus restrain, if not reform it.

A brief and home Word unto the Judiciary Astrologers, and their credulous bewitched Consulters, and Quærents; which, (if their benumn'd Consciences be not seared with a red hot Iron, and they, not judicialy hardened, and given up unto a reprobate sense) may be instrumental to change their countenances, terrifie their thoughts, loosen the joints of their loins, and bring each one of them to knock his trembling knees one against another.

Let these Astrologians entitle themselves how they please; the unerring Spirit of Truth, in Sacred Writ, brands them promiscuously, with these several Names, or Appellations, *viz.*

Magicians,

Magicians of Egypt,	*Inchanters,*	*Liars,*
Wisemen of Babylon,	*Diviners,*	*Necromancers,*
Soothsayers,	*Sorcerers,*	*Charmers,*
Dreamers,	*Star-gazers,*	*Wizzards,* And
Observers of Times,	*Witches,*	*Consulters with Fa-*
Exorcists,	*False Prophets,*	*miliar Spirits.*

The brief Word (wherewith I shall conclude) is according to the precedent method, digested into five Interrogations (or Queries) as the most vehement Affirmatives, or Negatives; together with Scriptural Quotations for proof of the matter.

57 *Quer.* Hath not God, in His Word, absolutely and sufficiently forbidden to tempt Him, by a curious scrutinie after such things, as appertain to His Secret Will? And is it not a Christians Duty to be wise according to Sobriety? *Deut.* 29. 29. *Prov.* 25. 27. *Eccles.* 3. 22. *Psal.* 131. 1. *Eccles.* 7. 16. *Acts* 1. 7. *Acts* 19. 19. *Deut.* 6. 16. *Matth.* 16. 1. *Rom.* 12. 3. *Psal.* 139. 6.

58 *Quer.* Is not the Divine Oracle of Gods written Word sufficient to instruct, as touching any thing, future; (necessary to be known for this, or the life to come) without any predicting Art? And hath not the Word of God concluded the Artists, and their Arts, for false and lying vanities? See *Jer.* 14. 14. *Acts* 19. 19, 20. 2 *Kings* 23. 24. *Isa.* 8. 19, 20. *Isa.* 44. 25, 26. *Jer.* 23. 27, 28.

59 *Quer.* Who dares deny, but that, as all manner of horrid abominations and iniquities, are the vile adjuncts and attendants; so all manner of Plagues and Judgments, are the just consequents and issues, not only upon those that profess and practice *Divination*, but upon those also, that consult, assent, or attend thereto? *Levit.*

19. 31. *Deut.* 13. 1, 2, 3. *Deut.* 18. 12. *Levit.* 20. 6. *Jer.* 27. 15. *Ezek.* 13. 8, 9.

60 *Quer.* How many of the Wizardly Fortune-tellers, that have boasted of their Art, and Principles of Mysterious Art; pretending nothing but Nature, and natural Causes: yet when their Mystery of Delusion and Iniquity hath been discovered; and themselves straightly examined, by prudent and careful Magistrates, or the day of their disastrous ends or executions approaching: I say, how many of them have then confess'd, and cryed out upon Compacts, Confederacies, Devils, Delusions, Perdition, Damnation?

But (God be blessed) we have a sure word of Prophesie, (the Divine Oracle of Truth) teaching us to despise their malice, and discover the madness, and abominable impieties of their fool-bewitching Genethliacisms, and this by a better light and strength, than all their own Confessions can afford us. See *Jer.* 10. 2.

61 *Quer.* Are not they given up unto a reprobate sense, and ripe for Divine vengeance, who seek after the certainty of secret Counsels from the Devil (*the Father of lyes:*) And hope for help elsewhere, than from the Lord of Hosts, (*the Holy One of Israel?*)

The words of the Texts of Scripture, quoted in the Title page.

When thou art come into the land, which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those Nations. There shall not be found amongst you any one that useth Divination, or an Observer of Times, or an Inchanter, or a Witch, or a Charmer, or a Consulter with Familiar Spirits, or a Wizard, or a Necromancer: For all that do these things, are an abomination unto the Lord: Thou shalt be perfect with the Lord thy God, &c. Deut. 18. 9, 10, 11, 12, 13, 14, 15.

The Lord frustrateth the tokens of the Lyars, and maketh Diviners mad; he turneth wise men backward, and maketh their knowledge foolish. Isa. 44. 25.

King

King Ahaziah *being ſick in* Samaria, *ſent Meſſengers, ſaying unto them, Go, enquire of* Baal-zebub, *the God of* Ekron, *whether I ſhall recover of this diſeaſe.* 2 Kings 1. 2, 3, 4. The Prophet *Elijah*, when he had by Fire from Heaven conſumed two of the Kings Captains, and their hundred men, (ſent to apprehend him for reproving this hainous Idolatry and Superſtition) came unto the King, Verſ. 16. *And* Elijah *ſaid unto* Ahaziah, *Thus ſaith the Lord; forasmuch as thou haſt ſent Meſſengers, to enquire of* Baal-zebub, *the God of* Ekron, *(is it not becauſe there is no God in Iſrael, to enquire of his word?) therefore thou ſhalt not come down off that bed, but ſhalt ſurely dye: So he dyed, according to the word of the Lord,* &c.

Hear and tremble *ye that forget God*, and the Lord awaken you before the ſleep of eternal death prevent you, and the flames of hell flaſh out about you, taking hold of you to all eternity.

Hear, hear, and your Souls ſhall live: Thus ſaith the Lord that ſweareth, he *would not the death of a ſinner*, no not of a ſcarlet ſinner, not of a *Manaſſeh.*

Faliciter

Cum Deo, Concluſum eſt contra Mag-aſtrologos.

Amen.

F I N I S.